

THE <sup>10 Ad</sup>  
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CHARGE  
OF

EDMUND, *Gibson*  
Lord Bishop of LONDON, *KB*

TO THE  
CLERGY of his DIOCESE,  
IN HIS  
VISITATION

Begun in the Year 1741, and finish'd in  
the Year 1742.

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The CHARGE of *EDMUND*,  
Lord Bishop of *London*, to the  
Clergy of his Diocese, &c.

*Reverend Brethren,*

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I. **W**HEN I held my Primary Visitation  
of this Diocese, I put into the Hands  
of the Clergy a Book of *Directions*,  
relating to the due Discharge of the Ministerial  
Office and the several Branches of it. And ha-  
ving made it a Rule ever since, to put the same  
into the Hands of every Person who has been  
instituted or licensed by me, as containing the  
several Heads of Duty, which I judged neces-  
sary to be attended-to by every one who takes  
upon him the Cure of Souls : Having, I say,  
done this ; there has been no Need to speak to  
you upon *those* Heads, in the several Visitations  
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which I have held since. And therefore I have usually chosen for my Subject on these Occasions, such Incidents relating to the Church, or Clergy, or Religion, as have fal'n out *between* the several Visitations ; in order to give you a clear Insight into the Facts, and to make such Applications, for our Conduct and Practice, as they naturally led to. And this is the Method which I shall pursue at present ; after I have made this one general Observation upon the fore-mentioned *Directions*, That as they contain two *Sorts* of Duties ; one *legal*, or such as may not be neglected without a direct Disobedience to the Laws of Church and State ; and the other, what we more properly call *Pastoral*, as arising rather from the Nature and End of our Office, than bound upon us by any express Law ; I must intreat you, in a *particular* Manner, to be ever mindful of the Pastoral Parts : Such are, ' Private Admonition and Reproof ; ' The taking the Advantage of *Sickness* or other *Calamity* (which are apt to open the Mind to Instruction) to infuse into your People serious and good Thoughts, and such as may make the most lasting Impression ; ' To endeavour to convince and reform those who are found negligent in the great Duty of resorting to the publick



lick Service of the Church, or not careful enough to be present at the *Beginning* of it ; and, ‘ To bring all, in general, to a just Sense of the Obligation they are under, to give a *diligent Attention* of the Mind, in all the Offices of Religion, whether publick or private. To which I must add, as a Branch of the Pastoral Office which is never to be forgotten ; ‘ Private Exhortation to Parents and Masters, where it is found needful, to fit and prepare the Youth under their Care, to be publickly catechised, together with those of their Neighbours ; and further, ‘ To accustom them, from the Beginning, to a regular Attendance upon the publick Worship of the Church, with a decent and orderly Behaviour therein ; and, ‘ To check the first Tendency to any Irregularities in Life : Duties, which are of great Importance to Religion, and to which Parents and Masters are strictly bound, in Pursuance of the Powers that God has given them over their Children and Servants. But yet, in too many Cases, it will require some Care and Pains on the Part of the Minister, to make them duly sensible either of the *Obligation* or the *Importance*. And would to God, they could be further convinced, how many and great Blessings, Spiritual and Tempo-  
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ral, the Practice of Family-Devotion would procure to them and their Household ; and how just and reasonable a Thing it is, to express their Thankfulness to God for the Supports of Life, and to beg a *Blessing* upon them, as oft as they feed upon the Fruits of his Bounty.

II. THESE private Applications, though no Part of the *legal* and *ordinary* Offices of the Church, are of great Moment towards the preserving among our People a serious Sense of Religion ; or rather, are absolutely necessary to the giving the *Legal Offices* their due Effect. Men, for Instance, are not over-forward in applying to themselves the *publick* Admonitions which are heard from the Pulpit, nor apt to be duly *affected* in hearing them ; unless they be *privately* put in Mind, as there is Occasion, of the more *particular* Concern they have in them. Next, if Men be not brought to serious Thoughts and Resolutions, in the Time of Sicknes or other Calamity, by *private* Applications ; it is not to be expected, that Exhortations of a more *publick* Nature, and while they find themselves in Health and at Ease, will take hold of them. Again, if Men will not attend the publick Worship of God, or, attending it, will behave themselves



selves there in a thoughtless and negligent Manner, it is, to *them*, as if there were no publick Worship at all. And lastly, if Children be not early instructed in the general Principles of their Religion, but remain Strangers to the Sense and Meaning of the Terms under which they are couched, the publick Discourses they afterwards hear, will neither be understood nor relished by them ; at least, will lose much of the Instruction they would have conveyed, and the Impression they would have made, if the Hearers had been prepared, first, by a *general Knowledge* of the Principles of their Religion, and next, by an habitual Reverence for the publick Devotions and Instructions of the Church, as Ordinances of God's own Appointment, and the special Means of obtaining his Grace and Favour, to all those who religiously attend them.

By this it appears, of how great Importance, or rather Necessity, these *Pastoral* Duties are, as well for the giving the *Legal* Duties their Operation and Effect, as for the keeping up a true Spirit of Religion among our People. And, surely, there never was a Time, when Religion did more earnestly call for those Pastoral Endeavours to support it ; or rather, to  
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preserve it in *Being*. Nothing is more evident, than that a great Looseness, both in Principle and Practice, is gradually descending to the *midling* Rank, under the Influence and Authority of higher Examples, and through a too great Disposition in corrupt Nature to approve and follow them. And nothing can hinder this Infection from descending lower and lower, till *it* becomes general, and *we* upon the Point of being overwhelm'd by it, but a diligent Endeavour on the Part of the parochial Clergy, to check and resist it ; particularly, in the Methods already mentioned, and such others of the like kind, as tend to establish the People committed to their Care, both in the Principles, and the Practice, of the Christian Religion.

III. I need not tell you, what gross Representations have been made both here and in the Plantations, as if the Generality of the Clergy of the Church of *England* were shamefully remiss and negligent in the *Pastoral* Office. This Slander upon our Church and Clergy has been publicly spread and avow'd in a very unworthy and licentious Manner ; and has received a Reprehension, though more gentle than  
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than it deserved, in a late Pastoral Letter against the *Enthusiasm* of these Days. But however, the Reproaches of those Men may be so far of Use to us, as to be made a *fresh Incitement* to *Care* and *Diligence* in the Offices belonging to our Function; that, after the Example of St. *Paul* in a like Case, we may *cut off all Occasion of Slander, from them who desire Occasion*. And, as it is not to be expected, that among so many Thousands of Clergymen, there should be, in *all*, the *same Degree* of Zeal and Activity in the Discharge of their Duty; those of them who have been hitherto less zealous and less active than their Neighbours, must *increase* their Diligence, upon this, among other Motives, that they may cut-off all Occasion of Slander, from those who seem to be too much pleased with it. And we must all of us remember, that we cannot do greater Justice and Honour to our established Church, than by making it appear, in *Fact* and *Experience*, that its Rules and Orders, pursu'd and invigorated as they always ought to be, are an *effectual* Means of promoting Piety and Goodness among the Members of it; an Honour, for which it must at all Times be mainly indebted

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debted to the Care and Vigilance of Parochial Ministers.

It is now an hundred Years since the like Clamours were raised and propagated throughout the Nation against the established Clergy ; as a Body lazy and unactive in the Work of Religion, and whose Defects in the Discharge of their Duty did greatly need to be supply'd by *Itinerant* Preachers. And these, under a Notion of greater Zeal and Sanctity, and by Pretences to more than ordinary Measures of the Spirit, drew after them confused Multitudes of the lower Rank, and did all that was in their Power to lay-waste the Bounds of Parochial Communion, and to bring the established Service into Disgrace. And we cannot have a more pregnant Testimony, how mischievous such Practices are to Religion, and how productive not only of Confusion, but of Blasphemy, Profaneness, and the most wicked and destructive Doctrines and Practices, than these and the like Effects which they *then* had ; as they are set before us at large, in the Histories of those Times. A sufficient Warning to all who have a serious Concern for Religion, and a just Regard to publick Peace and Order in Church



Church and State, to use their best Endeavours to oppose and suppress that Spirit of *Enthusiasm*, which is gone out ; and which cannot be opposed and suppressed more effectually, than by preserving the Bounds of Parochial Communion, and by every Minister's satisfying his People, in the Course of a regular Life and a diligent Discharge of Pastoral Duties and Offices of all Kinds, that they need no *other* Instructions, nor any *other* Means and Helps for the Saving of their Souls, than those which the Church has provided for them : On Supposition, that the People, on their Parts, will seriously embrace those Means and Helps, and religiously conform to the established Worship and Disciplin, and submit to the Advice and Instructions of those to whom the Providence of God has committed the Care of their Souls.

IV. And for the keeping-up this good Disposition among your People, let them be made sensible of the *Excellencies* of the publick Offices of our Church ; as a Service that comprises all and every Branch of Christian Devotion - - - Confession of Sins, and Declaration of Pardon to penitent Sinners - - - a suitable and edifying Mixture of Psalms and Hymns and the Scriptures of

of the Old and New Testament - - - Acknowledgments of our own Weakness, and Addresses to God for Spiritual Aid and Strength - - Confessions of Faith, and Remembrances of Duty to God and our Neighbour, as set forth in the Ten Commandments, with Prayer after every Branch, to *incline* the Heart to the Performance of it - - - Supplications for averting all Evil, and Prayers for obtaining all Good, to Soul, Body, and Estate - - - Intercessions for Blessings to others, and Thanksgivings for Mercies to ourselves - - - Special Prayers for the Divine Blessing upon Kings and Counsellors, Civil Magistrates and Spiritual Pastors ; as *they*, through whose pious and wise Administration, national Blessings and Benefits, Spiritual and Temporal, are in the ordinary Course of Providence convey'd to Mankind - - - Together with particular Prayers and Thanksgivings adapted to particular *Seasons* and *Occasions* - - - To which are added, proper Offices for a devout and solemn Administration of every Christian Ordinance and Institution - - - And the whole conceived, as publick Liturgies always have been, and always ought to be, in a Language that is grave, serious, and expressive ; without any of those irregular Flights and Redundances, from  
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which *extempore* Prayer is seldom free ; and least of all that Sort of it, which presumptuously fathers itself upon an immediate Dictate of the Spirit of God.

I HAVE only to add upon this Head, that next to the *internal* Excellencies of the Liturgy itself, and that Knowledge or rather *Feeling* of those Excellencies, which a reverent Regard and Attention will breed in the Heart of every sincere Worshipper ; next to these, I say, nothing contributes more to the possessing the Minds of the People with a due *Sense* of those Excellencies, than the Minister's giving the Offices, throughout, the just Advantage of being performed in a *solemn, serious, and affectionate* Manner.

AND as to a *personal* Respect to yourselves, and a due Regard to your Instructions ; the Apostle has plainly pointed out the Way to secure these, when he grounds the Obedience and Esteem of the People upon the Watchfulness and Diligence of the Pastor. His Lesson to the People is, *Obey them that have the Rule over you, and submit yourselves ; and why ? Because they watch for your Souls, as they that must give an Account.* And again, *Esteem those*  
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*who are over you in the Lord, very highly in Love ; and why ? for their Work's Sake. - - -* Where there is a due Watchfulness and Working on one Side, there will very rarely be wanting a due Love and Esteem on the other.

V. I HAVE taken Notice before, that one Branch of these Pastoral Duties that every Minister is bound to discharge, is particular *Admonition* and *Reproof* ; which cannot be performed from the Pulpit, without the Danger of *hard'ning*, instead of *reforming*. And this being, in Truth, the most difficult Part of the ministerial Office, and yet highly necessary to be done, and also done in such a Manner, as may make the greatest Impression, and give it the most *lasting* Effects ; I cannot omit to mention one Expedient, which may make that Work less difficult to Ministers, and more effectual upon their People. What I mean, is, the having in their Possession some small Tracts, against particular Vices, and the more notorious Defects in Duty, to be occasionally put into the Hands of those who are found to be going on in any habitual Sin, either of Commission or Omission, and so to need a more *close* and *forcible* Application ; whether it be by way of Restraint from Vice, or Incitement to



to Duty, as the Case requires. As this is the *gentlest* Method of proceeding, there is the least Hazard of giving Offence; and as the Tracts themselves are both short and plain, they are most likely to be read and considered; and they make a much *deeper Impression* upon the Mind, than either general Admonitions from the Pulpit, or particular Admonitions by Word of Mouth. A great Variety of Tracts, calculated for that Use, is constantly provided by the Society for PROMOTING CHRISTIAN KNOWLEDGE; the *Members* whereof are entitled to as many as they apply for, at one *half* of the *prime* Cost; which reduces the Price to a Trifle. And, that no Part of my Diocese might want the Convenience of being furnished with them as they see Occasion, the Incumbents of the several Market Towns have readily agreed to take the Trouble of becoming *Members* of the Society, and so have put themselves in a Condition to furnish their Neighbours, whether Clergy or Laity, with as many as they shall need.

THIS may seem, at first Sight, to be a Matter of small Moment, but, in the *Effects* it will be found by Experience, not to be small. And great Need there is in this degenerate Age, to  
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have Recourse to *all* Expedients, whether great or small, for putting a Stop to the Growth of Vice and Wickedness, and for raising and keeping alive a Spirit of Religion among us ; the first, to avert the Judgments of God from falling upon a sinful Nation ; and the second, to make us a proper Object of his Mercy and Forbearance. Vice is grown bold and headstrong, and has well nigh broken loose from the last Restraint, that of *Shame*. And tho' the Powers put into the Hand of the Civil Magistrate for restraining and suppressing it, are very great ; the *Fruit* and *Effect* of those Powers, is found by Experience to be very small. Nor is it to be expected, that the *Spiritual Powers* should be able effectually to encounter it in the Way of *Discipline* and *Censure*, while they are fetter'd to such a Degree, and liable to be interrupted in almost every Step they take.

AND as to the Clergy ; the utmost they can do in the Way of Punishment, is, in the most prudent and respectful Manner, to put the Magistrate in Mind, that the Authority with which he is entrusted, is not only for the preserving of Peace, but likewise for the Punishment of Vice ; one as a Duty he owes to his  
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Prince, and the other, as a Duty he owes to his God. Both these are the Duty of Civil Magistrates ; and it is greatly to be wished, that a due Regard may always be had to *both*, in the Appointment of them ; and much to be wonder'd, that any Magistrate, who is otherwise a serious Person, and frequents the publick Service of the Church, and appears to have a Sense of Duty in all other Respects, should need to be put in Mind of this Branch of it, when the Scripture so expressly charges it upon him, and when he is so frequently reminded of it in our own Liturgy ; which makes it the Prayer of him and the whole Congregation,  
 “ That all who are in Authority, may truly and  
 “ indifferently minister Justice, to the Punish-  
 “ ment of Wickedness and Vice, and to the  
 “ Maintenance of true Religion and Virtue.”

UPON the whole ; till we see a greater Probability, that national Wickedness and Vice will be restrained and kept under in the Way of *Authority, Coercion, and Censure*, the great Refuge of Religion must be in the Parochial Clergy ; and, to their pastoral Labours, under the Divine Blessing, the Nation will be chiefly indebted, if Vice do not grow triumphant, and God do not visit us with some remarkable Judgment ;

ment ; or, which is the heaviest Judgment of all, give us over, and remove his Candlestick from among us.

THIS is a melancholy Subject ; and the Thought of *National Judgments*, an uncomfortable Scene ; but yet no way unfit to be open'd and represented before those, who, by their Vigilance and Activity in their several Stations, have it so much in their Power to prevent them.

AND though you may not find such a *Measure* of Success as might be expected from your pastoral Labours ; be not discouraged, but labour on. Some of the good Seed you now sow, though seemingly dead for the present, may hereafter, by the Blessing of God, take Root, and spring up ; or if it do not, you, however, are sure of your Reward from God.

THE earnest Wish of religious and good Men, always has been, and always will be, to see the World grow better ; and it is more peculiarly the Duty of the Ministers of the Gospel, to use their best Endeavours to *make* it better. But it must be remember'd at the same Time, that it is a great Work to keep it from growing  
*worse.*



*worser*. And therefore, though that Part of the Vineyard which the Providence of God hath committed to your Care, should not increase in Fruitfulness so sensibly as you could wish ; do not despond, nor be discouraged, as if you were an *unprofitable Labourer* ; but consider, for your Comfort, how soon it would be overrun with Thorns and Briars (the Fruits of the Seed sown by the *wicked One* ) if you did not watch their Growth, and use the best Methods you can, to keep them under, or root them up, and to sow the Seeds of Religion and Piety in their Stead.

VI. NEXT to the Care of promoting the Practice of Religion in our particular Stations ; there is a general Obligation upon us all, to use our best Endeavours to preserve and maintain the legal *Establishment* of it in this Church and Nation, as the most sure Foundation, not only of preserving Peace and Order in Church and State, but also of preserving and promoting Religion and the Practice of it, within the several Districts which that Establishment has fixed : Provided there be no Failure, either on the Part of the Minister, or on the Part of the People. And where either of these is the Case, the Constitution

stitution cannot justly be charged, if it fail of attaining the Ends of its Establishment.

THERE are three Sorts of People among us, who, though of different Principles and Views, do yet agree in their Enmity to the Establish'd Church ; They, who have no Religion ; They, who are against *all* Establishments, as such ; and They, who dislike our present Establishment. These, all together, are a formidable Body of Men ; ready to joyn, upon any fair Prospect, in an Attempt upon the Constitution of our Church ; and therefore ought to be diligently watched and guarded against, by all the true Lovers of it.

As to the first Sort of Enemies, They who have no Religion ; it is not to be wonder'd, that they contend with so much Earnestness for *No Establishment*, because they know how greatly a Regularity, Order and Uniformity of the publick Exercise of Religion, tends to preserve the Honour of it, and to defeat *their* Schemes for promoting Infidelity. Of the Truth of which we need no other Evidence, than the particular Zeal which has been shown by the chief Patrons of Infidelity, against all religious Establishments, under Colour of their being destructive  
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of the general Liberties of Mankind ; whereas, in Truth, they are destructive of nothing, but of that general Licentiousness in Principle and Practice, to which the Principles and Pursuits of these People have so visible a Tendency. And they know very well what they do, when they are contending for such a *confus'd* and *irregular* State of Things, as not only *naturally tends* to expose Religion to Reproach and Contempt, but has been found by Experience so to do.

AND therefore it has been always Matter of Wonder with me, that the second Sort of Enemies, those, I mean, who profess a serious Regard to Religion, but yet are against any national Establishment, should not see, that they are doing the Work of the common Enemy : Especially, when a Nation of gather'd and independent Congregations, without any fixt Parochial Districts, is, *at first Sight*, so very big with *Confusion* ; and when they cannot but know, what a monstrous Degree of Profaneness, Enthusiasm, and Immorality it produc'd, when the Experiment was made in the Days of their Forefathers.

As for the third Sort ; those who are satisfied concerning the Expedience, if not Necessity, of a national Establishment, but are dissatisfied

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with the *Present* ; it is Time enough to enter into Reasonings with *them*, when they have agreed among themselves, what the *Establishment* is, which they would introduce in the Place of the *Present*. They have, indeed, in many of their Writings, raised Exceptions against our Liturgy, and some other Parts of our Constitution, (and what *human* Constitution was ever *perfect* ?) But what they have hitherto done in that Way, has been only to justify their Separation from the National Church, and goes little farther, than to the *pulling down* the present Fabrick. And, surely, it is most unreasonable in them, to expect that any one who is well satisfied with the *Present*, should be willing to part with it, till he has a full and entire View of what is to succeed in its Place ; *i. e.* till he is enabled to form a Judgment for himself, first, ‘ Which of the two is most agreeable to the Word of God, and the Practice of the first and purest Ages ; and next, ‘ Which of them is best calculated to answer the Ends of Peace, Order, and Unity in the Church, and makes the best Provision for the Instruction and Edification of every particular Member of it.

VII. NEXT to a sincere Zeal and Endeavour to keep up a serious Sense of Religion among your  
People,



People, and a reverend Regard to our established Worship in Subservience to that great End ; there is another Point which also demands your Care ; namely, the established Provision which our Constitution has made, to support the Clergy with Comfort, under their pastoral Labours ; and which, in that Respect, is directly subservient to the great End of Religion. What I mean is, the *Patrimony of the Church*, and the conveying it to the successive Incumbents, unhurt and undiminished. A Caution, which I know you will not think unseasonable, when you remember the two Attacks that have been made in Parliament ; the first, commonly called the *Tythe-Bill* ; and the second, of a later Date, and distinguished by the Name of the *Quaker's Bill* ; both of them, indeed, defeated in the *first* Attempt : but, I doubt, not so as to discourage a Second.

You may remember, that the Design of the Tythe-Bill, was to establish Exemptions from Tythe for ever ; if, in a certain Number of Years, no Tythe at all had been paid. This, if the Bill had succeeded, would, as to Exemptions, have made an entire Change in the present Law of Tythes. As the Law now stands, the  
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Incumbent is entitled *at all Times*, to sue for Tythe of *common Right*, and the Proof of the Exemption rests upon the Occupant and Landholder. But, if such a Bill shall ever succeed, the Proof will be put upon the Incumbent ; and he will fail in his Suit, unless he can show, that Tythe has been paid *within* the Time limited by the Act. And this, a new Incumbent may not be able to do ; partly, because no Tythe may have really been paid within the Time, through private Agreements, or personal Indulgences by one or more of his Predecessors, or through a natural Inactivity or Inability in them to sue for it ; and partly through the Difficulties of making *Proof* of Payment of Tythe, where it *has* been paid within the Time ; whether thro' a Negligence in keeping Accounts by former Incumbents, or through the Concealment of those Accounts by their Executors, or through the Fear of the Poor to displease the Rich, and an Unwillingness in one Neighbour to be Witness against another. The manifold and visible Inconveniences which such a Bill must bring upon the Church, if it should pass into a Law, make it the Duty as well as Interest of the whole Body of the Clergy, not only to do all that is in their Power to obstruct it, but in the mean time to be guarding carefully against the Consequences of it,



it, in case it should ever succeed ; by getting the best Information they can, of the *Ground* and *Foundation* upon which the Claim rests, and whether it be such as the Law will support ; and if it be not, to enter into proper Measures for overthrowing it, while it is in their Power, and before it receives a final Establishment from such a Law as we are now speaking of ; which has been already attempted, and may probably be attempted again. And as to *Modus's* also, to take care to *vary* their Agreements and Compositions for Tythe ; and, having, from Time to Time made due *Entries* of such Variations, to give special Direction that the Evidences thereof be faithfully transmitted to their Successors.

AND to induce Incumbents the more effectually to provide against all Encroachments upon the Patrimony of the Church, whether by Exemptions or *Modus's* ; they must always remember, that as they are the Proprietors for their own Time, and that by as good a Title as any other Estate is enjoyed, whatever the Enemies of the Clergy may pretend to the contrary ; so they are likewise *Guardians* and

G *Trustees*

*Trustees* for God and his Church ; and, as such, are bound in Conscience to use all reasonable Care, that the Rights of their respective Churches be by them transmitted, entire, to succeeding Incumbents.

I NEED not say much of the other Attack that has been made upon the *Patrimony* of the Church, I mean, the *Quaker's Bill* ; both because it is of a later Date, and because the mischievous Consequences of the Bill, while it was depending in Parliament, were published to the World, and cannot be so soon forgotten by the Clergy, whose more immediate Concern it is. It is enough, to say in general, ‘ That if it had passed into a Law, the whole Body of the Clergy would, in innumerable Cases, have been deprived, at once, of the Benefit of the established Courts of the Realm, Ecclesiastical and Temporal ; ‘ That all Apprehension from those Courts and the exact and regular Proceedings therein, which, at present do in many Cases discourage the Quakers from being so vexatious to the Clergy, as their Principles lead them to be, would then be removed ; ‘ That these Restraints being removed, Incumbents would be exposed to all the Arts, Concealments  
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and Vexations, that they have Reason to expect from a People, who think the Clergy have no Right to Tythe, and who are so far from owning an *Obligation* to pay, that they think themselves bound in Conscience to do all that is in their Power to *avoid* it. These are Difficulties which the passing such a Bill into a Law, would bring, more or less, upon the whole Body of the Clergy ; but would fall most heavily upon the Poor Vicars ; whose *all* would frequently come within the Compass of the Act ; and, as it consists of Small Tythes which are not so easily *ascertained*, does greatly need the Assistance of the established Courts for that End. And, God knows, it is too common a Case, that they themselves are ill able to bear up against the many Advantages, which the Quakers, as a Kind of Body Corporate, and that *of no small Influence and Zeal*, are known to be in Possession of.

VIII. To conclude : As the Laws of the Land are on the Side of the Church, it is not only her Interest, but her *Duty*, on all proper Occasions, to take the Benefit of them, and to endeavour to defeat all Attempts that may be made to deprive her of that Benefit. But, at  
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the same Time, it must be remembred, that against all Manner of Attempts, whether upon the *Constitution*, or upon the *Rights* of the Church, our best Defence and greatest Security will always be, the *Love* and *Esteem* of our People ; and the only true Way to be sure of this, is, an exemplary Life, a circumspect Behaviour, a diligent Discharge of the Duties of our Station, and a visible Concern for the Good of Souls. These, I say, will in all Events, be the best Security to our Church, that human Helps can afford, and the most likely Means of engaging God to support and defend it. Especially, if together with our own Endeavours, we fail not to make our earnest Prayer to Him, to preserve it both in outward *Peace*, and inward *Purity* : For it's outward *Peace*, to pray in the Words of one of the Collects of our Church, "*That the Course of this World may be so peaceably ordered by his Governance, that his Church may joyfully serve him in all godly Quietness* : And for inward *Purity*, in the Words of another Collect, "*That he will keep his Household the Church in continual Godliness* ; and, that it may be devoutly given to serve him in good *Works*, to the Glory of his Name, through Jesus Christ our Lord.

F I N I S.



